1. <u>Women Are a Separate People</u> Bereishit 6

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃

These are the generations (toledot) of Noah, Noah was a righteous man… Noah walked with God.

Buber, "The Question to the Single One"

And indeed a man can have dealings with God only as a Single One… This the Old Testament… expresses by permitting only a person bearing a name… (such as) Noah, to have dealings with Elohim.

2. Genesis 12

וַיֹּאמֶר יְקֹוָק אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃ (ב) וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃ (ג) וַאֲבָרְכָה מְבָרֲכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃

The Lord said to Abram: "<u>Go forth</u> from your land, from your birthplace, from your father's house to the land that I will show you. I will make of you a great nation, and I will bless you; I will make <u>your name</u> great and you shall be a blessing… and all the families of the earth will be blessed through you."

Genesis 14

וַיָּבֹא הַפָּלִיט וַיַּגֶּד לְאַבְרָם <u>הָעִבְרִי</u>

… he told Abram the <u>Hebrew</u> [*Ivri*]…

Midrash Bereishit Rabbah

לאברם העברי… רבי יהודה אומר כל העולם כולו מעבר אחד והוא מעבר אחד

Rabbi Yehuda said, "All the world was on one side and he was on the other…"

3. Genesis 11

וַיְהִי כָל הָאָרֶץ, שָׂפָה אֶחָת, וּדְבָרִים אֲחָדִים:... וַיֹּאמְרוּ הָבָה נִבְנֶה לָנוּ עִיר, וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמָיִם ,וְנַעֲשֶׂה לָנוּ שֵׁם פֶּן נָפוּץ... עַל כֵּן קָרָא שְׁמָהּ, בָּבֶל, כִּי שָׁם בָּלַל ה', שְׂפַת כָּל הָאָרֶץ וּמִשָּׁם הֱפִיצָם ה', עַל פְּנֵי כָּל הָאָרֶץ׃

And all the earth was of one language and of one set of words... And they said, "Come let us build a city and a tower…and we will make a name for ourselves, lest we scatter… Therefore, He called its name Babel, because there the Lord confused the language of all the earth and from there the Lord scattered them over the face of all the earth.

Ha'amek Davar (Naftali Zvi Yehuda Berlin, 19th century, Volozhin)

We must understand what they were afraid of [and that is] that some would leave for another land. This was certainly connected to the *"devarim ahadim"* among them, as they feared that since not all human thoughts are identical, if some would leave they might adopt different thoughts. And so they made certain that no one left their enclave.

4. Mishnah Sanhedrin 4:5

הקב''ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו.

God imprinted each person with the stamp of Adam, and no one person is like another.

אֵלֶּה תוֹלְדֹת שֵׁם שֵׁם בֶּן מְאַת שָׁנָה... ואלה תולדות תרח תרח הוליד את אברם

This is the line of Shem. Shem was 100 years old… this is the line of Terah; Terach begat Abram.

5. Exodus 1

(א) וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ: (ב) רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה: (ג) יִשָּׂשכָר זְבוּלֻן
וּבִנְיָמִן: (ד) דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר: (ה) וַיְהִי כָּל נֶפֶשׁ יֹצְאֵי יֶרֶךְ יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם: (ו) וַיָּמָת יוֹסֵף וְכָל
אֶחָיו וְכֹל הַדּוֹר הַהוּא: (ז) וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם: (ח) וַיָּקָם מֶלֶךְ חָדָשׁ
עַל מִצְרָיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף: (ט) וַיֹּאמֶר אֶל עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: (י) הָבָה נִתְחַכְּמָה לוֹ פֶּן
יִרְבֶּה וְהָיָה כִּי תִקְרֶאנָה מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שֹׂנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ: (יא) וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים
לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה אֶת פִּתֹם וְאֶת רַעַמְסֵס: (יב) וְכַאֲשֶׁר יְעַנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיָּקֻצוּ
מִפְּנֵי בְּנֵי יִשְׂרָאֵל: (יג) וַיַּעֲבִדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ: (יד) וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל
עֲבֹדָה בַּשָּׂדֶה אֵת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ: (טו) וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת
שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה: (טז) וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת הָעִבְרִיּוֹת וּרְאִיתֶן עַל הָאָבְנָיִם אִם בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם בַּת הִוא
וָחָיָה: (יז) וַתִּירֶאן הַמְיַלְּדֹת אֶת הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם וַתְּחַיֶּיןָ אֶת הַיְלָדִים: (יח) וַיִּקְרָא מֶלֶךְ
מִצְרַיִם לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת הַיְלָדִים: (יט) וַתֹּאמַרְןָ הַמְיַלְּדֹת אֶל פַּרְעֹה כִּי לֹא כַנָּשִׁים
הַמִּצְרִיֹּת הָעִבְרִיֹּת כִּי חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ: (כ) וַייֵטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד:
(כא) וַיְהִי כִּי יָרְאוּ הַמְיַלְּדֹת אֶת הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים: (כב) וַיְצַו פַּרְעֹה לְכָל עַמּוֹ לֵאמֹר כָּל הַבֵּן הַיִּלּוֹד הַיְאֹרָה
תַּשְׁלִיכֻהוּ וְכָל הַבַּת תְּחַיּוּן:

These are the names of the children of Israel who came to Egypt; with Jacob came each man and his household. Reuben, Simon, Levi and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all those who issued from Jacob were seventy, and

Joseph was in Egypt. And Joseph died, and all his brothers, and all that generation. And the children of Israel were fruitful and they and they swarmed and they increased and became

Judy Klitsner | judyklitsner@gmail.com

very mighty, and the earth was filled with them. A new king arose over Egypt, who did not know Joseph. And he said to his nation, "Behold the nation of the children of Israel is greater and mightier than we are. Come let us deal cleverly with them [lit. him] lest they [lit. he] increase, and it will be when war occurs that they [lit. he] will join our enemies in fighting us, and rise up from the land." And they placed taskmasters over them [lit. him] to oppress them [lit. him] with their burdens; and they [lit. he] built storage cities for Pharaoh, Pitom and Ramses. But the more they oppressed them [lit. him], the more they [lit. he] increased and spread out, so they came to dread the Israelites. The Egyptians enslaved the children of Israel with hard labor. And they embittered their lives with hard labor, with mortar and bricks and with all kinds of work in the field—they enforced all labor ruthlessly.

The king of Egypt said to the Hebrew midwives, one whose name was Shifra and the other whose name was Puah. And he said, "When you birth the Hebrew women and you see them on the birthing stools, if it is a son kill him, and if it is a daughter let her live." And the midwives feared God, and did not do as the king of Egypt had said to them, and they let the children live. The king of Egypt called to the midwives and said to them, "Why have you done this thing, letting the children live?" And the midwives said to Pharaoh, "The Hebrew women are not like Egyptian women: they are vigorous. Before the midwife can come to them, they give birth." And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, he established households for them. Then Pharaoh charged all his people saying, "Every boy that is born you shall throw in the Nile, but let every daughter live."

6. Exodus 2

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי... וַתֵּרֶד בַּת פַּרְעֹה לִרְחֹץ עַל הַיְאֹר ... וַתִּפְתַּח וַתִּרְאֵהוּ אֶת הַיֶּלֶד וְהִנֵּה נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה:

A man of the house of Levi went and married the daughter of Levi. The woman conceived and bore a son; and… she hid him for three months. When she could hide him no longer, she took a wicker basket… And she put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would be done to him. The daughter of Pharaoh went down to bathe upon the river…. She saw the basket…when she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Rashi

Judy Klitsner | judyklitsner@gmail.com

לרחץ על היאור - סרס המקרא ופרשהו ותרד בת פרעה על היאור לרחוץ בו:

To bathe upon the river. Transpose the verse and explain it: "And the daughter of Pharaoh came down to the river to bathe in it."